

P20 V.W.

# Association Meetings

By Oolooah Burner





# Association Meetings

By Oolooah Burner

*National Secretary for Colleges*

*Published by*

NATIONAL BOARD

OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

600 LEXINGTON AVENUE, NEW YORK CITY

1916

It is suggested that this leaflet on Association Meetings might well be put into the hands of those asked to lead such meetings, as a part of their preparation. Additional copies may be ordered from the National Board. See last cover.

# Association Meetings

By Oolooah Burner

*"After some days he entered into Capernaum, and it soon became known that he was at home; and such numbers of people came together that there was no longer room for them even around the door. He was speaking his message to them." Mark 2:1-2.*

Is the message of Jesus Christ any less powerful to-day than it was then?

What did He talk about save living every-day life with God at the heart of it? Were people so hungry to hear that? Are they different to-day?

What is the business of the meetings of a student Christian Association to-day save to *do* the same kind of thing He did? Failing in that they ought not to *be*.

If they are a regular part of the program of an organization existing for a specific purpose, then every meeting ought to forge toward making that purpose a fact instead of words. There is no other excuse for their existence. The mere fact that "there always have been meetings" is no reason for continuing to have them.

The whole Association is constructed for the purpose of moving a body of people in experience from one point to another, from self-centered existing to God-centered living. Therefore, the meetings of the Association must actually move in that direction.

If in a large group organized to accomplish something, it is necessary, or even worth while, to gather regularly to

think of the things the group is working for; if gripping the truth at the foundation of the work leads into a new sureness of attack and new methods; if companionship in such thinking generates new courage, new enthusiasm, new strength, then regular meetings are a vital part of a working organization.

Since the purpose of the student Association is to bring the kingdom of righteousness into the very life of the campus until every student there is living a student's Christ-like life, the challenge through the public meetings dare be nothing less than tremendous.

What is the actual work of that group of girls set apart for the distinct purpose of seeing that the meetings *do* things that justify their existence—the "Meetings Committee"?

#### What the Work of the Committee Is Not

Certainly it is not haphazard, loose-edged, lack-a-daisical; following always the lines of least resistance; picking up any stray subject that may blow along and finding some one who is more willing than capable to lead that meeting; prevailing upon some bored girl to get up and read a paper on "just anything she wants to;" nor depending always upon outside "stars" to draw a crowd from curiosity alone. An artist when he starts to paint a picture might as well pay no attention to subject or line or color, but think as he wanders up to the canvas, "I'll draw an old fashioned girl here and an airship there, a submarine and a circus yonder, and a snow storm and violets in this corner. This is a pretty color—I'll just splash some of it on, and I do like curved lines, so I'll draw a few, and green is popular this season so I'll scatter that around promiscuously!" Or a group of authorities responsible for the whole question of the curriculum for a new college, might as well say, "War is a popular subject of thought, we'll have some work on war; and people

are always interested in music, we'll have plenty of music; and athletics—we must have athletics or nobody will come to school here; and a library—every college has a library, so we must have one, too." Nonsense! The artist chooses a subject and makes every line and every tint, every bit of shadow and light, add to the whole effect he plans to produce. And the college builders make a program with balance carefully planned to give a student firm foundations for life. Just so guardedly, judiciously, comprehensively, constructively, thoughtfully, ought the Religious Meetings Committee to plan and work.

### Primary Work of the Committee

First, last and all the time the committee is *to think*. If we as a group are to help make real in life the purpose of the Association, what is that purpose, clause by clause? We must work our way through it, thought by thought, until it comes into terms of our own campus.

What can the Meetings Committee do to make such a purpose a living thing in the life of the college?

What are our actual campus conditions? Do girls connect religion with the way we live? Does religion make a *difference*? Do we know what we believe and why? Or have most of us shut up childish conceptions of religion into watertight compartments of otherwise open minds? Do some girls think themselves too "progressive" to be religious? How many are trying to substitute social service for religion? Are girls indifferent to the ordinary appeals for becoming Christians? Why? Are we formal Christians, or radiating Christians?

Such thinking as this is very much enlightened by going out into the highways and hedges of the campus and frankly asking all sorts of "uninterested" girls just why the meetings as they are do not interest them. When they find that

the purpose of the asking is not to preach to them, but to get honest information, they will be honest. A frank, square, personal "truth" discussion in cabinet and committees on the present type of meetings may also bring many things to light.

### Blocking Out the Year

Having discovered honest opinions and actual conditions, how shall we build up a year's program to combine the things that naturally have to come into the consideration of any Association with the things that have been found to need emphasis on the particular campus? It can be done, with clear thinking, a calendar, and diagrams. Suppose the meetings come on Wednesday. Suppose college begins the third week in September and closes the second week in June. Omitting Wednesdays lost in vacations and holidays, that leaves at the most, thirty-five meetings to plan for throughout the year. One of those will probably be needed to explain the Association to new girls, one to present the Voluntary Study program, one for the week of prayer, one on the summer conference, one each for Thanksgiving, Christmas, and the New Year, one, if not a series, for Easter, and one senior meeting. To-day when there is an awakening realization of the place of the church in the life of the present day world, of course at least one meeting should be spent in considering the questions that bother college girls, or that ought to bother them, along the line of what their place is in such a movement. At least eight should go to the working of the Kingdom to-day in other lands. And others will be taken as a matter of course according to tradition on the local campus. That would leave eighteen for the specific needs of the women of any particular college.\*

---

\*See leaflet on "World Fellowship," listed on last cover for material for meetings on world-wide interests.



Precious little time that, when you remember that in no meeting will the speaker have over one-half hour, frequently less, for the actual presentation of the things that ought to change lives and bring in the Kingdom upon that campus! Nine short hours at the most! That means two things: that if the purpose of the Association, which goes to the very foundation of life, is to be made livable in any way through the regular meetings, every one of those half hours must be planned for jealousy; and it means, too, that every one of the meetings seemingly unrelated to the whole, yet provided for by accident of the calendar, must through the interpretation given to it by the leader be made to fit into the building up of the whole. Every meeting must count. Not that every one shall be a "sermon" in the accepted use of that term, but that every one shall arrive somewhere worth arriving at, on the road that leads toward the goal of the year.

What to emphasize in any particular college must be determined by the "peculiar conditions" of the college. If the students "have gone social service mad," the Association can well put its emphasis on the fundamental Christian spirit back of such service, and the need for the individual server to be able to give something more than just *things* to needy people. If, however, the whole college and community emphasis has been upon personal religion and getting one's self "saved," then the Association needs to supplement with an interpretation of what Jesus taught as to "loving one's neighbor as well as one's self," seeing that be he "rich man, poor man, beggar man, thief," factory hand, sweat shop child, southern mountaineer, Alaskan, or a native of the innermost province of China, he has the chance to "get saved," too. In such a college, it is needful to put in a lot of work upon the actual translating into campus terms of one's personal religion so that it will make a difference in the kind of room-mate one is, the kind of class room work one does, the kind of popularity one has, etc.

The conception that God can enter into a college girl's life with power and actually work through her in natural ways is foreign to many a girl who has talked words about it all her life. And the idea of God himself is in many cases hopelessly without foundation and foreign to the conception that Jesus Christ came to give. God must be brought into the language of students so that they can feel acquainted with Him, instead of his seeming vaguely far off where many-syllabled theological terms have left Him. And they must see that He is a reasonable God, one in whom a student can believe without insulting her mind. Prayer must be recognized as a power instead of a formula, and life a powerful thing that has God at the heart of it instead of a detached, irresponsible or selfish drifting.

Perhaps a series would be possible in which some one who knows both God and students, will clear up many things about the kind of God Jesus Christ revealed; the kind of living book the Bible is, in which we can find the answers to live problems to-day in ways that our intelligences can approve; the kind of force prayer is and can be, etc. In short, perhaps some one could be found to take students through their thought-ways into the clear light of *a living faith that will make a difference in what they are and what they do every day.*

Perhaps the need is to start students to thinking definitely about becoming Christians, and single meetings or series could be planned with that in mind, taking up what it means to be a Christian and exactly how to go about it. Perhaps there is need of helping them to think toward a sane and right choice of where and in what kind of work their lives shall be spent, and so there is opportunity for a "Vocational Series" or "Life Work" meetings. Perhaps there is some vital need of changing conditions on the campus through a steady campaign for the right kind of public opinion, and it could be met by meetings. Perhaps there is need to turn

the regular meeting of the Christian Association into an open forum for discussion of burning questions that have to do with the coming of the Kingdom of righteousness in the modern world. Perhaps the need is great that the students should learn the habit of reverence in religious meetings, and the Association is the place to cultivate that, both by discussing the subject openly and by living it out.

A real preparation for spending Christmas in the spirit in which Jesus came to live in the world is a very vital contribution to the whole living out of the purpose of any Association. And a real preparation for Easter can mean new life. Even the reporting of a summer or sectional conference can build up toward the whole, because of the deeper underlying spirit of such conferences, which exist to give girls a grasp on life and such work as they have never had before. Whatever the subject chosen as most important for any meeting, it must fit into the whole and *do something*.

With the whole year's program planned to meet the needs of many kinds of girls, single meetings should in miniature seek to do the same things. The girl who wants to worship quietly, the one who can worship best in song, the others who want to hear something worth working on in their lives, and often enough that girl also, who is so full of something worth telling that she must have a chance to pass it on,—all these should the Association meetings plan to meet on their own ground.

### Policy

With all this in mind, how can we get it into usable shape in order not to leave some edges ragged while finishing others? That is what the "policy" is for: to get into concise form the things the committee sets out to do, and to use it thereafter as a measure, a pattern throughout the year, to be sure it is keeping to the standard it has set for itself. Many so-called policies are lifeless because they are worked

out by the chairman and handed over to the committee to carry out instead of being worked out point by point by the committee members themselves, and voluntarily adopted with eyes wide open as to all they are committing themselves to. Or the policy is copied bodily from last year's, empty of personal interest or responsibility self-assumed. The more members working out an original policy, the more who will afterwards work *at* it.

### Leaders

Because a girl is "always willing to do what she can" is no sign that she is the best one to lead a meeting! Or because a girl is hard to get is no reason for giving her up after the first trial. Perhaps she sees no reason to lead a meeting; perhaps she never has, and thinks she never could. Perhaps she is shy and needs just that to draw her out of herself. Or she is "too busy" because no one has made her see for herself what it might count for if she were to put in a fair amount of time on that particular vital subject, and later share with other girls the thrill of what she has discovered. Or she thinks she would have to "do it just like some one else." Or "she can't preach." Or she hasn't time to look up all the material necessary but would be glad to do it if she were given a card catalogue list of the material available on that particular subject in the college library, so she could be sure of having enough real things to say. Or the wrong subject was suggested to her, something upon which she never *would* be interested, while maybe the very next one would be thrilling to her in its possibilities. It would be well after choosing which meetings of the year could best be handled by students and which students could probably do them best, regardless of whether they have ever spoken in public religious meetings before, to go over all the excuses possible for any student to make, and find out how many of them are well founded and how to meet each excuse or objection honestly. When a girl knows that she is

asked to lead a meeting that is meant actually to accomplish something worth while, she is much readier to work at it than if she thinks it doesn't make much difference whether she does it or not. And if a girl has been chosen wisely with the whole year's program in mind and knows that people believe she can do the big thing they ask of her, and have given of their best in the way of preparation, she finds it hard to resist doing her best in response.

As to the number of faculty and outside leaders, that always depends upon the particular college. But we should never lose sight of the fact that it is a student organization, and as such should be wide-awake to the development of student leadership in meetings as well as in other work.

Sometimes a girl who could not speak well to begin with can learn to preside at a meeting acceptably with some one else to speak. Where it can be arranged both types of girls should have their opportunity.

Undergraduate leaders often make the mistake of trying to speak on subjects which are far beyond them without adequate preparation for such speaking. Or they introduce a first cousin of a graduating essay on some abstract theme and wonder that the hearers are not enthralled. Or they try to talk always out of the same old "experience" without seeking to grow in the meantime. If they have been reading or thinking much along lines that have vital connection with life, whether life in the dormitory, in the classroom, on the campus, at home, in cities, mountains, in the country, or across the seas, and if they are coming to believe something so absolutely that it makes a difference in their own thinking and willing and living, then they have something to say to other students. Not that any speaker has "already attained," but every one should be honestly "pressing forward" along the line of which she speaks. A girl can never carry much weight with what she says, unless it means something real to her own life.

## Publicity

Next, how are we to get people to our meetings to hear what has been worked out for them? Too often the attendance is monotonously made up of the same old people from month to month and year to year. If one of the "other kind" should appear at a meeting, it would be the talk of the campus! And the reason the Association in so many colleges remains confined to the people who need it least is not that the type of student who would rather go for a tramp than a prayer meeting is degenerate, but—*poor advertising!* "It pays to advertise" is a truth to which multitudes are just opening their eyes to-day. And if a cause is one that can be promoted honestly, because of its ultimate goal, then the more effective methods of advertising, the more quickly and surely will the public respond. There is no intelligent reason for presenting the biggest, most challenging, most irresistible proposition in the world in clothing that fails to interest the very people for whom it is intended. For instance, the girl in college who is wasting her opportunity for living most fully is the very one who would never stop running, from a meeting blatantly advertised as on the subject of "opportunity!" To the girl who has not yet thought her way into following Jesus Christ, words like "opportunity," and "responsibility," and "spirituality" are alive with discomfort; and never voluntarily will she go where they can get at her. She has been "preached at" too much already. The idea in such words is all right but before she will listen interestedly to them, before they will appear tangible to her, they will have to speak her own language.

Therefore, once the subjects have been chosen for the year's program comes the most important task of *wording* them. Not sensational words should be used, but live words, words that have some "pep" to them, some "go," some power; words that the uninterested girl has never



thought of in connection with that vague thing called "religion"; words that will catch in her mind when she hears the announcement read in the dining room, or at chapel, or sees the subject on the bulletin board; interesting words—for words in themselves can be interesting or deadly dull; words that point a finger straight at the girl herself or at one of her interests. Get the brightest, most interesting girl in school to work on those subjects and see what happens.

Samples of both colorless and catchy ways of wording subjects:

University Obligations—My Debts (or Oughts).

Value of Solitude—The Silent Places.

Self-Expression—Translating Myself.

Use of Scriptures—A Text Book on Every Day Living or

Have You Studied Your Text Book?

The posters are just as vital as the wording of the subjects, because they often catch the eye at a distance too great to read, and fail either to "register" or to hook into the interest of the passerby. They need not be always "hand made" in the sense of being painted by a student from the art school, but they do need to be live, catchy. A girl who is clever with her fingers and her imagination can make fascinating advertising material, although she may not be able to draw a straight line. And the poster must catch in the minds of the passers-by to create their first voluntary impulse to go to the meeting advertised. We must have posters with life in them, and motion, and human interests—not merely conventional designs, not flowers or fruit or leaves—posters that prick the imagination, that are irresistible in themselves. When and where the posters appear, too, make a world of difference. Sometimes they are up so long before hand that they lose all interest by the time of the meeting. Sometimes they are too late to permeate the consciousness of the student body. And sometimes they are shabby in form, so lacking in neatness that

no self respecting person wants to be connected with such a careless organization! The regular appearance of the poster each week can be made an event looked forward to by the college students who revel in fresh and interesting things. It has been done in some campuses. Is it true of yours?

For special emphasis on a particular meeting or series, a printed or hand written post card, or an attractive and unusual letter folder or "dodger" in one's mail box sometimes strikes into one's attention better than a general announcement.

If the program is made out by the semester, or by the year, is it a good plan to have it printed on a "topic card"? Which weighs more on your campus, the business-likeness of such a card or the element of surprise when each meeting is kept secret until the psychological moment to advertise it by itself, to catch people's attention and get them there? If you do have the topic card is it good psychology to have merely the name of the speaker and the date? Is that particularly interesting or enticing?

And of all mistreated opportunities, perhaps the most deplorable is the space given Association write-ups in some college papers!—stupid reports of things past, that no one cares to read; write-ups of speeches that people never would recognize as their own; and colorless or pointless things written in the spirit of "have to because we have the space, and we must fill it up!" When one stops to think of the endless possibilities in one small section of space in a college paper if intelligently used to accomplish something for the Kingdom of right things, the failure to use that space powerfully is tragic. A single sentence that would catch in some reader's consciousness and make a difference later, is worth more than a whole paragraph of gray, uninteresting remarks. And the reason many students don't care



to go to religious meetings may well be the stupid way in which they are habitually written up.

Beyond the mechanical means of printed and spoken announcements to draw folks to what has been planned for them, lies the still more vital means of personal interest in whether a girl goes or not. Merely inviting a girl to a meeting is not the point. It may be the very thing that keeps her away, if it is not done in the right way! The girl who is wanted most at any particular meeting, the kind of girl for whom the meeting has been planned, may be the very one who will not come if people appear too piously interested in getting her there. If some one says impressively, "Now you will be *sure* to come to the meeting, won't you?" she will in all probability feel like doing anything else,—that is, if she has any reason to feel that the "religious people" of the school are "after her". But if some one who has been with her normally in common interests in other things asks her to come to a particular meeting in the same interested way in which she would ask her about going to see a tennis tournament, it is much more likely to result in her being "sure to be there".

### Building an Actual Meeting

What is the best time to hold a meeting so that it will reach the greatest number of girls? Is the time you are accustomed to just accepted from precedent, or would it be possible to find a better one. In case the Sunday services already provided are sufficient, it is usually wiser to put the time for the Association meeting somewhere in the week on a day that has a comparatively light schedule. Why crowd Sunday?

A growing number of colleges that have many town students are giving one chapel period a week for the students to have their Association meetings. If the chapel time is

long enough, and if the students are not required to attend the Association meeting, that works very well in the solution of the joint meeting of town and boarding students.

The actual condition of the meeting place needs study, to be sure that it is best for the purpose. Is its location on the campus convenient to the majority of students? Is the room so little as to be crowded to the extent of discomfort, or is it so big that the few who come rattle around in it? Which way are the seats facing,—toward the door, so that each late comer disturbs the whole group? Is there a strong light back of the speaker, that strains all eyes looking that way, or has the lighting even been considered? Is some one delegated to have as her sole responsibility in life the keeping of the room well ventilated, both before and during the actual meeting, or can people nod along, discouraging the leader, not because they are not interested, but because they are literally put to sleep by warm, bad air? The official "ventilator" on the Meetings' Committee ought, of course, to be a "fresh air fiend," so she will know when the air is bad, and know it is her business to act immediately and with authority.

Does the meeting from the very beginning give onlookers the impression of having been carefully prepared for, or is it ragged, with all sorts of obvious loose ends? Are the song books and the chairs and the windows and the pianist and the leaders always in their places at the proper instant, so that precious minutes need not be wasted in scurrying around to get them ready in the presence of waiting people? Is the violin tuned with the piano before people come, so that that painful process need not be gone through with at the wrong moment? And if there are both a leader and a speaker for the meeting, are their consultations always held before the meeting is opened in order that they need not distract attention by whispering together during the progress of the program? Absolute preparedness should be

one of the slogans of the whole meetings' staff, both of those who prepare the program and those who carry it out, even to the smallest detail.

A meeting usually begins with music. Why? Is it to be used to cover up the noise as late comers arrive? To pass away some pleasant time in waiting? Or has it a purpose? And if it has a purpose, is that purpose filled by the kind of songs that many Associations persist in singing—so-called “hymns” that sound like dance tunes, and that have for their words sheer selfishness in doggerel form? Thoughts of *my* getting to heaven, and of *rest* always in connection with religion, are tremendously bad psychology for young people. As young Christians, starting out to win the world to the principles of Jesus Christ, there ought not to be much room in our hymn-thinking for simply “a home over there”, for “me and my wife, my son John and his wife, us four and no more!” Nor of eternal rest! What we need is to be at *work*, and to leave the thoughts of eternal rest to those who have already worn their bodies out in working for the Kingdom! Shall the songs we sing in our meetings mean something in their words and music, something that will work toward the fulfilling of our purpose, and toward rounding out the subject of that particular meeting? Does the song book that you use have that kind of songs in it? Or have you never found them? Many and many a wonderful hymn lies buried in our hymn books if they are the right kind of books.\* But many of us don't take the trouble to hunt them out and sing them till they become a part of our very being. It “saves time” to sing the old familiar ones that are so entirely a matter of habit that the words roll off our tongues without ever a thought paid to what we sing. Is that what music is for, in a service that has to do with *God*?

---

\*“Fellowship Hymns,” 45 cents, and the 5-cent leaflet of “Association Music,” both of which may be ordered from the Publication Department of the National Board, are recommended in this connection.

And why have "special music"? Merely for the sake of advertising, to wheedle more people into coming? Or is it to add something definite to the building up of a perfect meeting connected with the coming of the Kingdom into life? It has been known to occur that in the midst of a meeting apparently for worship and thinking along lines that count most, a piece of "special" music with absolutely no point to it, sometimes a "love song," attractive enough in itself but entirely unrelated to the subject, has been thrust in with as much appropriateness as planting a growing flower in a loaf of bread! Why have special music unless it "belongs"?

And how much thinking have you done about the "scripture reading"? Must it always be a whole chapter, or even a whole verse, if a part of it given alone would stick better in the hearers' minds? If the Bible is read at all, it ought to accomplish something in a meeting. And what is read, and where it comes in the service, depend upon what is to be accomplished by that particular meeting, and should be very carefully worked out with that in mind. Often the girl who is to read the "scriptures" hastily picks up her favorite psalm, or a bit from the fourteenth chapter of John, or the Sermon on the Mount, or a well known passage from Isaiah, with no thought at all of the subject of the meeting. And many a reading misses its mark because the reader has not gone over it beforehand to be sure she knows how to bring out what she reads from the realm of gray, monotonous, toneless words, to living, breathing life. Oftentimes, too, if the passage is a well-known one, it will stimulate fresh thinking in the hearers' minds if it is read not from the older versions, but from a newer translation\* that

---

\*For example, the Weymouth translation of "The New Testament in Modern Speech," which may be ordered through the National Publication Department; 65 cents to \$1.75.

puts old truths in new ways. But whatever the Bible reading, every word of it ought to *count*.

*Prayer.* What does that word mean in your meetings? What does it accomplish? Do all types of girls find satisfaction in the prayer parts of the Association meetings? For the girl who thinks only in terms of the prayer book, are the prayers most familiar to her ever used? The girl who prays best in the silence, is she provided for? The girl who likes to pray aloud as simply as a little child, has she the opportunity? Not that all can be provided for at every meeting, but if the committee can find out what many girls think and feel about the use of prayer, their needs can be better met. Are people habitually called upon to pray without warning in meetings,—made suddenly to pray aloud whether they are ready or not? And how much thought has been given to training girls in social prayer, a gathering up of group needs and thanksgivings and interests in a single voice for the sake of all.

When do the announcements come? Just when the meeting has been impressively finished, or right on top of a wonderful hymn? How much thought has been put into locating the announcements in such a place in the program as to jar least upon the beauty of the whole, and to the planning of the announcements themselves so that they may fit smoothly into the whole instead of being the kind that would jar?

What about the variety in the order of service? Must there of necessity be a song and a scripture reading, a prayer, another song, then the speech, a closing song and the benediction? Is it always so nearly the same that girls can refuse to go, saying they "know exactly what will happen anyway"? True, every meeting ought to be so carefully planned that it balances well, with music and prayer and thinking together under the leadership of one or more; but the arrange-

ment can be so different, varying with the subject or the leaders, that no one can ever proclaim that she "knows exactly what's coming." There ought always to be some element of the unexpected in the service somewhere, something that belongs to that particular meeting alone.

What happens when the speaker has finished and the leader closes the meeting? Is it good taste to comment on "the message" then and there? Doesn't it often break into the very thinking that the speaker meant for the listeners to be doing for themselves? And even if a closing hymn has been on the program, is it always necessary? Isn't it sometimes more effective at the end of a tremendous presentation for the audience to sit in silence for a few minutes and think, and then be allowed to go out quietly? Little thought, apparently, has been spent on such closing moments. How shall we send people out with the power of the meeting conserved instead of scattered? Is the benediction that you use a mere form or is it as carefully planned as the rest of the meeting? Have you used the Mizpah benediction, for instance, without ever taking the trouble to look up its origin to see whether it "fits"? Has your choir or quartet been trained to sing perfectly a quiet, or challenging, or triumphant benediction, sometimes a fitting stanza of a hymn? Possibly some girl has written a prayer that means much because it has come out of your own midst; possibly there may be a prayer from the New Testament; possibly silence in which all pray together; but whatever the closing moments are like they must be as carefully planned as any part of the service.

Members of the audience often seem to feel uncomfortable unless they say to the speaker, "I certainly did enjoy that talk!" as if it were a party, or the leader a professional entertainer! If the "talk" accomplished its purpose, it was not primarily for the sake of entertaining people. And if it went deep, there ought to be some way of expressing one's

appreciation in words that say the exact truth. Many a leader who has given deeply of her best has been struck dumb immediately after by that smiling, trite, well-meaning remark.

"Nothing but meetings," one hears occasionally in a sarcastic tone. Sometimes it is justified, that sarcasm. But need it ever be? Is there anything bigger, in all the range of possibilities for a year's work than making the meetings as big as the vast challenge they present? Study to find out what they could do, actually do; work out a whole year's program on one big plan to accomplish something definite, leaving no ragged edges; and then build up each separate meeting until it is a perfect whole, fit to offer to the students who take their time to come. Make every meeting so un-failingly worth while that finally all types of girls in the school will be coming in because they find there challenge and satisfaction. And know in the doing of it that wherever Jesus Christ is presented as He is, thither will the people come in numbers.

*Jesus traveled through all Galilee, teaching . . . and proclaiming the good news of the Kingdom . . . and his fame spread through all Syria . . . and great crowds followed him.*

*Upon descending from the hill country he was followed by great crowds.*

*Jesus went away to an uninhabited and secluded district; but the people heard it and followed him in crowds.*

*Jesus went along by the Lake of Galilee; and ascending the hill he sat down there. Soon great crowds came to him.*

*Again he went to the shore of the lake, and the whole multitude kept coming to him and he taught them.*

*And he went into a house. But again the crowd assem-*



*bled so that there was no opportunity for them even to snatch a meal.*

*A crowd was sitting around him . . . in a circle.*

*He began to teach by the side of the lake and a vast multitude of people came together to listen to him.*



## PUBLICATIONS FOR LEADERS OF EIGHT WEEK CLUBS

1. *How to Promote Eight Week Clubs in the Colleges*, by Mabel Stone. 5 cents.
2. *College Women and Country Leadership*, the study book, by Jessie Field, national secretary for country work. 25 cents.
3. *For Leaders of Eight Week Clubs* (among American girls) by Jessie Field. 10 cents.
4. *An International Friendship Club* (among foreign girls) by Edith Terry Bremer, national secretary for immigration and foreign community work. 15 cents.

*Eight Week Club Packet* containing 1, 2 and 3 or 4 (cross out one not wanted). 40 cents.

### Texts:

*Out of Doors in the Bible*, by Ethel Cutler. A pilgrimage with outdoor people of both Testaments. Written especially for summer use. 15 cents.

*Jesus Among His Friends*, by Ethel Cutler. Six stories from the life of Christ. 15 cents.

*Christian Citizenship for Girls*, by Helen Thoburn. Ten chapters on a girl's relation to home, work, worship, recreation, friends, etc. 25 cents.

Note: The five cent leaflet, "Two Kinds of College Girls," containing "little stories" by Oolooah Burner and Abbie Graham, is of special interest to Eight Week Club leaders.

### Order from

Publication Department, National Board Young Women's  
Christian Associations,

600 Lexington Avenue, New York City.





## STUDENT LEAFLETS

### For Universities and Large Colleges

- Advisory Committee. Bertha Condé. 10 cents.  
Association Membership and Church Work. Bertha Condé.  
10 cents.  
Association Meetings. Oolooah Burner. 10 cents.  
Association News Committee. Edith Dabb. 5 cents.  
Bible Study Committee and the Voluntary Study Plan.  
Ethel Cutler. 10 cents.  
Cabinet, The. Bertha Condé. 5 cents.  
World Fellowship (for the Missionary Committee). Margaret Burton. 10 cents.  
Conferences and Conventions Committee. Louise Brooks.  
5 cents.  
Finance Committee. Blanche Geary. 5 cents.  
How to Promote Eight Week Clubs. Mabel Stone. 5 cents.  
How to Realize Our National Association Membership.  
Eliza R. Butler. 10 cents.

### For Colleges, Seminaries and Academies

The first six leaflets listed above, and "World Fellowship," "Conferences and Conventions Committee," "How to Promote Eight Week Clubs," and "How to Realize Our National Association Membership," as listed above. In addition:

- Committee Work in Small Associations. Eleanor Richardson. 5 cents.  
Finance Committee in a School or College Association.  
Edith Helmer. 10 cents.  
Social Service Committee. Eliza R. Butler. 5 cents.  
Year's Outline for Religious Meetings. Oolooah Burner.  
10 cents.

Note: As the cost of each of these lists totals \$1.05, a packet of each will be sent for \$1.00.

Watch *The Association Monthly* for announcement of additional leaflets during 1916-17.

*Order from*

PUBLICATION DEPARTMENT

NATIONAL BOARD of the YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

600 LEXINGTON AVENUE, NEW YORK